the sea route, arrived at Avignon in 1353. Shortly thereafter the Mongols were expelled from China, their empire collapsed, and communications with Western Europe were cut off. Such Roman Catholic communities as existed—relatively small at best—disappeared, partly because they were either foreign in membership or were associated in the public mind with the now unpopular alien, and nothing remained of them but a few memories (mostly in Europe) and still fewer physical relics.

Nestorians, too, were in China under the Mongols. Nestorian Christianity was at that time widely spread in Central Asia and on the borders of China proper, and numbers of the foreigners who came from these regions into China under the Yuan were of that faith. A Turkish tribe, the KeraTts, which was closely affiliated with the Mongols, and from which many high officials and the mother of Mangu, Hulagu, and Khubilai were drawn, were Nestorians. So, too, were the Onguts, who lived near the northern bend of the Yellow River, and some of the Uighurs, whom the Mongols employed extensively. We hear of a Nestorian—probably from Syria—who under Khubilai was placed in charge of the astronomical bureau in Cambaluc and later became a member of the Hanlin Academy and a minister of state, of a Nestorian physician from Samarkand who was governor of Chinkiang, of a Nestorian archbishopric in Cambaluc (created some years before), of a Nestorian TJighur (or possibly an Ongut) born in North China, who went to Bagdad and in 1280 became patriarch of the entire Nestorian communion, of an office established by Khubilai to supervise the Christians, and of Nestorians in such widely separated cities and portions of China as Yangchow, Hang-

chow, Chinkiang, Kansu, Yunnan, and Hochienfu (in the present Hopei). The collapse of the Mongol rule was followed by the extinction of Nestorianism in China. Most of the foreigners who professed the faith probably either left the country or were killed. Moreover, on the edges of China and in Central Asia Nestorianism was superseded by Islam and Buddhism, and no sources remained from which missionaries might again propagate the faith in the Middle Kingdom.

We know that Armenian Christians resided in China under the Mongols, and the contingent of Alans who were a portion of the Mongol armed forces in Cathay belonged to one of the eastern